

# Light:

*A Journal of Psychical, Occult, and Mystical Research.*

'LIGHT! MORE LIGHT!'—Goethe.

'WHATEVER DOTH MAKE MANIFEST IS LIGHT.'—Paul.

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## NOTES BY THE WAY.

The signs of the times are again all hopeful, especially in the churches where now, to so great an extent, the old creeds are either perfunctorily recited, ignored, or explained away; and where the old bigotries are even denounced. Archdeacon Sinclair's St. Paul's sermon, lately, is an instance of this. Its subject was 'Grace,' the Grace of God as seen in Christ; and, from beginning to end, it was an entirely spiritual discourse which took the preacher's hearers far beyond the lines of Christendom, to bring in Plato and Aristotle, Seneca and Marcus Aurelius, Buddha and Confucius, as receivers of the grace of God, and seers.

Here is the conclusion:—

God's lower gifts of life He showers freely on all alike; all His higher influences He gives to those who desire them. It is the conscious desire that makes the communication possible. Constantly and earnestly St. Paul prays for this, the source of all true religion, for his dear friends in his different Churches. 'The grace of our Lord Jesus Christ be with you all'; that is the power of God in and through His Son; over and over again comes the petition. It is the burden of all his prayers; on that alone they depend. 'Grow in grace,' says St. Peter; 'ask for it, welcome it, cherish it, never rest without it.' 'Look,' says the Epistle to the Hebrews, 'lest any man fail of the grace of God.' This is what those half-baked Christians need, about whom we were speaking at the beginning, if they only knew it; they want their life kindled into flame by the breath of God. It is what we all need more and more: surrender to the power of God working in us. It is there, if we will only ask for the desire and the capacity to give ourselves up to it. Let it take the place of our wayward wills; let it cleanse our corrupt affections; let it free us from all the devilish pride, animosity, bigotry and hatred that is natural to man; let it drive us away from every chance of temptation; let it warm our selfish hearts; let it raise our grovelling thoughts; let it liberate our enslaved memories; let it solemnise and concentrate our trivial minds; let it purge our unworthy and inconsistent motives. And then we shall realise for ourselves what it is to be filled with the knowledge of His will in all spiritual understanding, that we may walk worthy of the Lord unto all pleasing, being fruitful in every good work, and increasing in the knowledge of God!

Someone has sent us two Sermons by the notorious Rev. J. A. Dowie, the 'Zion' man. The subjects are 'Diabolical Spiritualism Unmasked' and 'False Christian Science Unmasked.' It is said that one cannot touch pitch without being defiled, and, as a rule, it is true: but it depends upon how and why one touches it. Mr. Dowie enjoys a considerable amount of notoriety, and is by no

means without influence. It is desirable, therefore, that the particular quality of his pitch should be known. Here are snatches of sentences from these two 'Sermons':— 'That hog, Madame Blavatsky,' 'Mrs. Besant is one of the dirtiest women upon God Almighty's earth,' 'You are a dirty, low devil and impostor,' 'Spiritualism had become so detestable and unclean that the devil had to find a new name for it, and he divided it into two parts, and called one Theosophy and the other Christian Science,' 'The only difference between you and me in these mediums is this: that you are controlled by a whole lot of dirty little devils, and you do not know their names and from whence they come, and I am controlled by the Spirit of the Lord Jesus Christ.'

But Mr. Dowie, in common with all these latter-day revilers, admits the reality of spirit-communion. He says:—

One of the great mistakes which Christians make in dealing with Spiritualism is to make the assertion that all Spiritualism is fraudulent; that there are no spirits at all who communicate with men, and that the whole is a trick of designing mediums, and of people whose mental hallucinations amount to insanity.

These assertions are made always by very ignorant people, no matter how well instructed they may seem to be; because no one has examined this subject at any length or to any depth, without finding out that there is a diabolical reality in modern Spiritualism.

For the sake of the 'reality,' we will forgive him the 'diabolical.'

Our readers must bear with us (and, if necessary, forgive us) for quoting this ruffian's blackguardism: but it is really necessary now and then to show what a considerable section of our opponents are like.

Adelle Williams Wright continues, in 'Mind,' her observant study of 'Spiritualism: Old and New.' The chapter on 'The Nature of Spirit Messages' begins with the bright little paragraph:—

Perhaps the most excusable of all the objections urged by its opponents against Spiritualism is that spirit communications are, as a rule, unworthy of the source whence they are supposed to emanate. This would indeed be a valid reason for rejecting them, not as false, but as undesirable, if it were true that only such are received.

We would go further. It is quite absurd to infer that spirit messages are false because they are foolish: but we hesitate about agreeing that such messages are always 'undesirable.' 'Undesirable,' yes, if the object is edification rather than conviction: but not 'undesirable' if we are still digging out facts. What we all have to learn is that 'death alone does not effect a change of character, or place one upon an advanced intellectual plane.'

This writer adds a useful practical suggestion concerning a higher order of spirit messages:—

It is well-known that the medium's development along certain lines is shown by the nature of the communications that



he receives; and it is usual for Spiritualists to say that we 'attract' those spirits who resemble us in nature or character. This is not the correct term to use, for it is susceptible of the misconstruction above noted. It would be better to say that spirits find it *easier to use* those mediums whose development has proceeded along the line of their own special work. Just as any workman, if he would do the best work, must select the proper instruments, so is it reasonable to suppose that for work so important and so delicate as this the best instruments must be selected.

It is probable that if the Society for Psychical Research could engage the services of some medium who has received a competent education, and who has given earnest study to the subjects of psychology and logic, the evidence obtained would be of a more intellectual and scientific sort, while valuable suggestions as to the work of the society would doubtless be received; for we can scarcely doubt that there are spirits who are deeply interested in its work, and only wait an opportunity to assist in its investigations.

The following, from Colonel Olcott's 'Theosophist,' is important to all who wish to have simple justice done, even to so-called 'Heathens,' and to keep Religion clean:—

The Editor of 'The Hindu,' in commenting on the state of affairs in China, says:—

'Christian missionaries in China have been responsible for much of the troubles in the Far East. They are themselves mischief-makers, and the converts they make are encouraged to follow their example. It appears that owing to the recent troubles the Chinese officials are anxious to conciliate the foreigners; and the European missionary is shown all sorts of consideration. The officials fear the displeasure of the Emperor if they cause offence to the foreigners. Acting under this fear, they disregard the rights and interests of the people, and yield too much to the influence of the missionaries. It is even stated that a letter from a missionary turns the scale of justice in a court of law. The result of all this naturally is that while the officials are subservient to the missionaries, the masses of the people have become exasperated and increasingly hostile. In China the people count for something, and the officials therefore cannot long do things just as they like. The more prudent of the missionaries themselves perceive the un-wisdom of bringing Christianity into contempt and hatred by using it for unlawful and unrighteous purposes. In the course of a speech at a recent meeting of the Missionary Association at Hankow the Rev. W. H. Watson emphatically said that "the strongest motive that was drawing the Chinese into the Christian Church to-day was the fact that the missionary put them above the law." Mr. Watson proceeded: "They were presuming on their position as Christians to injure their neighbours; they were contriving by means of it to escape injuries themselves. They get out of difficulties they would never get out of except for the Church; they escape from exactions because they are Christians and do exactly whatever they please, since they have the missionary and the Consul to back them up. The Church will never be a success in China under such circumstances; it will never even be a native institution at all." This testimony from a missionary points to a very serious state of things, a grave scandal. The converts are, of course, willing to take advantage of the situation, but the missionaries themselves appear to be somewhat nervous about the consequences to the religion of Christ.'

Messrs. Simpkin, Marshall and Co. have published a 48 page tract on 'The real origin of Religion,' by Jabelon. It is quaint and out-of-the-way in some respects, and therefore interesting, but it is not quite wholesome, and we question whether it is entirely reliable. It finds the origin of Religion, where many others have found it, in sexual functions and symbols. We do not deny that there is something in this, but it can easily be exaggerated and isolated.

#### LONDON SPIRITUALIST ALLIANCE, LTD.

A meeting of Members and Associates of the Alliance will be held in the Regent Saloon, St. James's Hall (*entrance from Regent-street*), on the evening of

THURSDAY NEXT, APRIL 2nd,

WHEN

MR. ROBERT KING

WILL GIVE AN ADDRESS ON

'WHAT ARE MATERIALISATIONS?'

The doors will be opened at 7 o'clock, and the Address will be commenced punctually at 7.30.

Admission by ticket only. Two tickets are sent to each Member, and one to each Associate, but both Members and Associates can have additional tickets for the use of friends on payment of 1s. each. Applications for extra tickets, accompanied by remittance, should be addressed to Mr. E. W. Wallis, Secretary to the London Spiritualist Alliance, 110, St. Martin's-lane, W.C.

#### SPECIAL NOTICES.

CLAIRVOYANCE.—Mr. Alfred Peters gives illustrations of clairvoyance at the rooms of the Alliance, 110, St. Martin's-lane, W.C., every Tuesday, at 3 p.m. No one is admitted after three. Fee 1s. each to Members and Associates; to friends introduced by them 2s. each.

DIAGNOSIS OF DISEASES.—Mr. George Spriggs has kindly placed his valuable services in the diagnosis of diseases at the disposal of the Council, and for that purpose attends at the rooms of the Alliance, 110, St. Martin's-lane, Charing Cross, W.C., every Thursday afternoon, between the hours of 1 and 4. Members and Associates who are out of health, and who desire to avail themselves of Mr. Spriggs's offer, should notify their wish in writing to the secretary of the Alliance, Mr. E. W. Wallis, stating the time when they propose to attend. No fee is charged, but Mr. Spriggs suggests that every consultant should make a contribution of at least 5s. to the funds of the Alliance.

MEETINGS FOR PSYCHIC DEVELOPMENT.—Meetings are held once a fortnight in the rooms of the Alliance, at 110, St. Martin's-lane, W.C., for the encouragement, and direction, of the cultivation of private mediumship. The times appointed are from 4.30 to 5.30 p.m. on the same days as are announced for the Alliance addresses at St. James's Hall, as that arrangement, it is thought, will be the most likely to suit Members who live in the remoter suburbs. No person admitted after 4.30. The proceedings are under the direction of Mr. Frederic Thurstan, who has devoted much time to a special study of the subject. Any Member or Associate of the Alliance earnestly desirous of self-development is welcome to attend, and more especially any promising psychic. There is no fee or subscription.

TALKS WITH A SPIRIT CONTROL.—Arrangements have been made with Mrs. M. H. Wallis for a series of meetings at the rooms of the Alliance, at which pleasant and instructive talks may be had with one of her intelligent controls. These séances are held every Thursday, and commence at 3 p.m., prompt. The fee is one shilling each, and any Member or Associate may introduce a friend at the same rate of payment. Friends who desire to put questions would do well to bring them already written.

#### TO CORRESPONDENTS.

Some further letters on Mr. C. E. Williams's séances and on Spirit Photography are necessarily held over to a future issue; and the same remark applies to several other communications.

TALKS WITH A 'CONTROL.'—The meetings for chat with 'Morambo,' the spirit control of Mrs. M. H. Wallis, continue to attract select audiences every Thursday afternoon at the rooms of the London Spiritualist Alliance. Interesting questions, not personal, are asked by the friends present, and pertinent replies are received. With the view of obtaining the largest amount of information possible it has been arranged that the principal subject of inquiry for the succeeding meeting should be announced at the close of each séance, so that friends may formulate their questions beforehand. We understand the subject selected for last Thursday was 'The Nature of the Spirit Body,' and that next Thursday the questions will have relation to 'Homes in Spirit Life.'



## LONDON SPIRITUALIST ALLIANCE, LTD.

## SEVENTH ANNUAL GENERAL MEETING.

On Thursday, the 19th inst., the seventh annual general meeting of the members of the London Spiritualist Alliance, Ltd., was held at 110, St. Martin's-lane, W.C., to receive the report of the Council, and the balance-sheet for the year ended December 31st, 1902; to elect three members of Council for the coming year, in the place of members retiring from office by rotation; and generally to discuss the business of the Alliance. The President, Mr. E. Dawson Rogers, occupied the chair, and there was a moderate attendance of members.

The notice convening the meeting having been read, and the minutes of the last annual meeting read and confirmed, it was decided that, as copies of the report and the financial statement, duly audited, had been posted to every member, they should be taken as read.

The following is a copy of the report:—

In presenting the seventh annual report of the London Spiritualist Alliance, Ltd. (being the nineteenth annual report since the establishment of the society under the name of the London Spiritualist Alliance), it affords us much pleasure to record the continued increase in the number of Members and Associates, and the progressive development of the work of the Alliance.

The usual fortnightly meetings have been held in the Regent Saloon of the St. James's Hall, and the growing interest in these gatherings to which we referred in our last annual report has continued unabated to the present time. Indeed, on several occasions the audiences have been so large that late comers have found it impossible to secure seats, and it seems probable that the Council will need to make arrangements to obtain even more commodious quarters for the coming autumn session.

Addresses have been delivered at these meetings during the year by Mr. Robert King on 'The Rationale of Mediumship'; by the Rev. Conrad Noel on 'Immortality and Eternal Life'; by the Rev. J. Page Hopps on 'The Dangers of Spiritualism'; by Mr. W. J. Colville on 'Twenty-five Years of Psychic Experience in Many Lands'; by Mr. J. C. Kenworthy on 'The Law of Spirit Communion'; by Mr. J. J. Morse in reply to Written Questions from the Audience; by Mr. J. Bruce Wallace, M.A., on 'What is Man?'; by Mr. W. J. Colville on 'The Evidences for Spirit Identity—Some Personal Experiences'; by Madame Florence Montague, who gave Answers to Written Questions from the Audience and Illustrations of Psychometry; by the Rev. J. Page Hopps on 'The Joys and Sorrows of Evolution'; by Mrs. Ellic Bathe on 'Man—Here and Hereafter'; by Mr. Edward Carpenter on '"Dream World" and "Real World"'; by Mrs. J. Stannard on 'The Facts and Philosophy of Psychometry.'

Two conversaciones were also held during the year, at the first of which 'Farewell and God-speed' were said to Mr. J. J. Morse prior to his journey to Australia, whither he was accompanied by his wife and daughter; and at the second an address was delivered by Dr. J. M. Peebles on 'Spiritualism in Relation to Life.'

In addition to two afternoon 'Drawing Room' meetings, two evening 'Social Gatherings' were held to suit the convenience of those who were unable to attend the afternoon meetings, and all of these informal gatherings were well attended and thoroughly enjoyed. At the 'Social Gathering' held on December 18th, the President, Mr. E. Dawson Rogers, gave an address in the course of which, as an act of justice to Mrs. Everitt, he criticised certain misleading suggestions made by Mr. F. Podmore in his book entitled 'Modern Spiritualism,' and related a number of his own striking personal experiences of that lady's mediumship.

For several years past it had become increasingly evident that the growth of the Alliance rendered it imperative that greater accommodation would have to be provided for the efficient prosecution and extension of its various undertakings. Numerous suggestions were made from time to time, and early in the year, learning that two rooms adjoining the offices of the Alliance could be secured, the Council issued a 'special appeal' for contributions to an 'Extension of Premises Fund,' to which the responses were many and generous; and after the necessary alterations and decorations had been effected the Alliance entered into possession of these additional rooms, and new branches of its work were commenced which could not previously be attempted.

Early in September Mr. George Spriggs kindly placed his

services at the disposal of the Council for the clairvoyant diagnosis of disease, and has since attended at the offices of the Alliance for that purpose every Thursday afternoon. A number of applicants who consulted Mr. Spriggs and his spirit friends received remarkably clear descriptions of their ailments, and were much benefited by the advice and suggestions they received.

Arrangements were made with Miss MacCreadie for a series of afternoon séances, at which illustrations of clairvoyance were given with much success. These were followed by similar séances conducted by Mr. A. V. Peters, whose clairvoyant and psychometric descriptions gave great satisfaction to the recipients.

Mr. Frederic Thurstan very kindly conducted meetings for psychic development once a fortnight during the last three months of the year, at which he gave advice and introduced experiments calculated to be of great service to those who were sensitive and capable of developing and exercising their psychic powers.

To these several co-workers we tender our very cordial thanks. The marked appreciation with which their services have been received by the Members and Associates has been very gratifying, and the Council feel encouraged not only to continue the work in these directions, but to extend it as opportunity offers.

Since our last report we have to record the loss by death of Mr. P. W. Clayden, an old friend and Member of the Alliance. Among others who took an interest in, or contributed to, the spread of Spiritualism, who entered the higher life, we may mention Mrs. Hopps, the wife of our esteemed co-worker the Rev. J. Page Hopps; Mr. David Anderson, the Glasgow trance medium; Mr. Robert Harper; General F. J. Lippitt, and the Rev. George H. Hepworth, both of America; and the distinguished artist, Mons. J. J. Tissot.

We have every reason to congratulate ourselves on the growth of the Alliance, the success of its work, the satisfactory spread of Spiritualism generally, and the less intolerant attitude of the public Press, and we are encouraged in the hope that during the year upon which we have just entered we may make even greater progress.

Signed on behalf of the Council,

E. DAWSON ROGERS, *President*.

February 19th, 1903.

The President, in moving that the report and balance-sheet be approved and adopted, said he thought they indicated that the affairs of the Alliance were in a very satisfactory condition, but he trusted that if any of the members had questions to ask they would do so.

Mr. H. Withall, the honorary treasurer, drew attention to the fact that the income of the Alliance was increasing, and its influence extending. More money had been spent in connection with the meetings, but that, he thought, was a step in the right direction, as it tended to make the work more effective and acceptable to the members.

After a few words of explanation, by Mr. Withall, in regard to the extension of premises, and a reply to a question from a member, Mr. W. P. Browne seconded the motion of the President, and expressed the opinion that the prosperous state of things revealed by the balance-sheet, and the record of good work accomplished as set forth in the report, must be a source of gratification to everyone who had at heart the success of the Alliance.

The motion that the report and balance-sheet be approved and adopted was then put to the meeting by the President, and carried unanimously.

Mr. E. Dawson Rogers, the Rev. J. Page Hopps and Dr. George Wyld had retired from the Council by rotation, but had been nominated for re-election, and, in the absence of any other nominations, the President declared them again duly elected.

In response to an inquiry, made by Mr. E. Bertram, as to whether there was any possibility of arrangements being made to secure 'a home of our own,' in which the Alliance could still further extend its usefulness, the President pointed out that the Council had carefully considered the matter and had made many inquiries, but the more the question was gone into the more difficult it seemed to be: there was no prospect of success unless the Alliance was prepared to spend some thousands of pounds—a sum entirely beyond its present resources. The Council had moved with caution and looked



ahead carefully, and while willing to move forward they were not prepared to do so unless they could clearly see their way.

Mr. W. J. Lucking feelingly referred to the long and valuable services of the President, to whose influence and constant and unwearying efforts the present satisfactory position of the Alliance was mainly due. He had, therefore, the greatest pleasure in proposing a hearty and sincere vote of thanks to the President, who, he hoped and trusted, would be long spared to guide us wisely, as he had done in the past. In the vote of thanks Mr. Lucking included Mr. H. Withall, the honorary treasurer, and the working staff; Mr. George Spriggs and Mr. Frederic Thurstan, for their generous services to the members; and also Miss MacCreadie, Mrs. M. H. Wallis, Mr. A. Peters, and Mr. E. W. Wallis.

Mr. Bertram cordially seconded the motion, which was carried with applause.

In responding to the vote, Mr. Dawson Rogers said he was extremely obliged for the recognition accorded to his efforts to upbuild the Alliance. It was true he worked hard—much harder than most people had any idea of—but he took a keen delight in it, and would miss it very much if, for any cause, he should be compelled to discontinue. The same feeling, he was confident, was shared by Mr. Withall, who devoted so much of his time and energies to the promotion of their interests. They had both been engaged in similar efforts for many years, and had discovered something in that time as to the best methods of conducting such an association as the Alliance. He was glad, too, that Mr. Lucking had included the officers in his motion of thanks. He (the President) also wished to pay a kindly tribute to Mr. E. W. Wallis (the secretary), Mr. B. D. Godfrey (the librarian), and Mr. F. W. South (the commercial clerk) for their efficient and helpful services. He concluded with an expression of the hope that he would be able to serve the Alliance for some time longer with the same devotion as in the past.

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#### MR. C. E. WILLIAMS.

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Will you allow me, on behalf of Mr. C. E. Williams, to say a few words with regard to his mediumship?

A few years ago, when I was somewhat sceptical, I had a séance alone with Mr. Williams, I holding both his hands. Very soon I heard conversation between two brothers, of the spirit world, whom I recognised. A deed-box in the room with the key in the lock, was heard being unlocked, and things were brought from the box and given to me; a large armchair was drawn up to the table with a 'presence' in it, and hands were placed in mine, and I held converse with the spirit visitor; and not one, but several, beautiful lights floated over us and about the room. I don't understand, if Mr. Williams is a fraud, how such things could be.

On another occasion, we were a party of friends, when a youth had his grandfather talking to him; a lady, her father; and I also a loved spirit-friend, all talking at the same time, softly, but audibly. Is there any ventriloquist known who could produce three voices at once? On other occasions, with Mr. Williams as medium, I have heard several beautiful voices singing, and two different instruments, beautifully played, one after the other; and I have seen two materialised figures, while a voice at my side was speaking and saying who they were.

I could tell of other similar experiences, but I think I have stated sufficient to prove Mr. Williams to be a genuine psychic of wonderful mediumistic power.

A LOVER OF JUSTICE.

Permit me to give my experience with this medium. In July last a few ladies interested in psychic matters but having little experience of the séance room, engaged Mr. Williams for a sitting in their own house, and I was invited to meet them. The time appointed was about 4 p.m. The medium had never entered that house until the day and hour appointed and was not left a moment alone. The sitters, five in all, were ladies, the only gentleman being Mr. Williams. The room used was a small morning room with many electric lamps scattered around

and easily switched on. The places having been taken by the sitters, the door locked and light extinguished, we linked hands (including the medium's) and remained so until the end of the sitting. Several lights were seen by all present.

One form came, but was too weak to hold the slate long and was not recognised. Several sitters had solid hands touch them. I had a child's hand on mine quite a long time, probably half an hour, and at one time it played with my hair. I was exactly opposite Mr. Williams, with four feet of solid oak between us, and he could not have reached to touch me at the back of my head even had he attempted. We all heard a tinkling of a chain in the neighbourhood of our hostess's chair and at the conclusion of the sitting eagerly looked for the result, and found her long gold chain had been closely knotted into a tight collar around her neck; yet she had held the medium on one side, while a friend held him on the other. How in these circumstances could all this have been done if *not* by spirit agency? The direct voice was heard several times, once addressing myself, and a message which was confirmed later on in my own home by automatic writing. At the close of the sitting the general opinion was that the proceedings had been very satisfactory and in every way above suspicion. I am not at liberty to give names, but two at least of those present are Associates of the Spiritualist Alliance.

FLORENCE LANEY.

Snaresbrook.

I should like to say a few words in vindication of Mr. Williams. I have enjoyed many séances with him as the materialising medium, and when spiritual harmony has prevailed amongst the sitters, the results have been most convincing to all present of the very *thin* veil dividing the two worlds.

I am a medium and worker myself, gratefully and prayerfully devoting my life to the cause of Spiritualism, and I am confident that Spiritualism will continue to gain ground, and will spread in all directions, in spite of false accusations of fraud, and even of fraud itself.

CLAIRIBELLE.

4, Adam-street,  
Portman-square, W.

I have been surprised by the utter irrelevancy of most of the letters published in defence of Mr. Williams. The writers seem to be under the delusion that to prove that he has never cheated, it is sufficient to show that his phenomena, as a rule, have been genuine beyond a doubt. That is, of course, altogether a *non sequitur*, as experienced Spiritualists ought by this time to have learned. If mediums *chose* to do so they might easily arrange conditions which would leave no room for so much as a semblance of deception.

'A FRIEND TO MEDIUMS.'

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#### Reply by 'X. Y. Z'

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The fact that Mr. C. E. Williams has already been detected in fraud, and that he has been exposed, renders it unnecessary for me to take any notice of questions contained in the letters of credulous correspondents. I wrote the account of the séances for the number of true Spiritualists who, I am happy to say, are outside the ranks of the biassed and deluded, and, therefore, I hope our unfortunate experience may be a warning to many.

Those who wish to obtain details of the exposure of Mr. Williams in 1878 can refer to the 'Spiritualist' for September 20th and 27th, the 'Medium and Daybreak' for September 27th, and the October number of 'Spiritual Notes' for that year.

I do not intend to notice further letters which may be written. I have stated the true facts of the case, and that is sufficient.

'X. Y. Z.'

MRS. EFFIE BATHE desires us to announce that after March 25th her address will be 4, St. James'-square, Holland Park, W.



### PLANCHETTE 3,000 YEARS OLD.

In consequence of the prominence given to the planchette in the Cavendish *v.* Strutt case, a large number of explanatory articles have appeared in the newspapers. One of the best and most interesting of these was the following, which we quote from the 'Weekly Dispatch' of the 15th inst., to the proprietors of which paper we are also indebted for their courteous loan of the blocks by which the article is illustrated. After describing the appearance and use of the planchette, the writer says:—

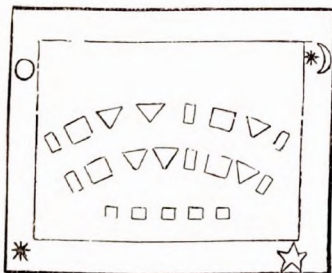
The people who sell these tables know absolutely nothing of their history. But there is nothing new under the sun, and this is true of planchette. This mystic toy was in use, it is certain, in the days of Pythagoras, about 540 B.C. Whether he was the inventor or not it is hard to say, but a French historical account of the philosopher's life states that Pythagoras was a Phœnician, and travelled in Egypt and Persia, and ultimately settled in Croton, in the South of Italy, where he founded his celebrated school of philosophy, Spiritualism, and religious brotherhood.

This sect held frequent séances or circles, at which a 'mystic table, moving on wheels, moved towards signs, which the philosopher and his pupil, Philolaus,

INTERPRETED TO THE AUDIENCE

as being revelations from the Unseen World.'

These interpretations were implicitly believed in. The surface of the stone slab on which the moving table rested was ruled out in the following manner:—



It is most probable that Pythagoras in his travels among the Eastern nations adapted his idea from something similar then in use among them.

The same kind of table exists to-day, and is known to modern Spiritualists as a Ouija, and is obviously a crib from the above, as this diagram shows:—



A little heart-shaped table moves over this board, and by means of the alphabet words are spelt, and thus messages are alleged to be received by those in the circle.

There is a legend told by the Scandinavian sage Blomsturvalla how the people of Jomsvingia in the twelfth century had a high priest, one Völsunga, whose predictions were renowned for their accuracy throughout the length and breadth of the land.

He had in his possession a little ivory doll that drew with 'a pointed instrument' on parchment or 'other substance' certain signs to which the priest had the key. The communications thus made were in every case prophetic utterances, we are told, and in every case came true. Blomsturvalla thinks that the priest

PROCURED THE DOLL FROM CHINA.

There is a doll of this description in the National Museum at

Stockholm, which is worked by wonderful mechanism, and when wound up walks round and round in circles, and occasionally uses its right arm to make curious signs with a pointed instrument like a stylo, which it holds in its hand. Scientific experts have long ago labelled it a mystery, and can give no better clue to its origin and use than the legend told above.

In 1853, a well-known French Spiritualist, M. Planchette, 'invented' the little heart-shaped table which to this day bears his name.

In reality this was but a variation of Pythagoras' table, and the later Ouija. For quite fifteen years it was used exclusively by Frenchmen for the recording of 'spirit messages.' Then one day in the year 1868 a firm of toy-makers flooded the book-sellers' shops throughout the United States with great numbers of planchettes.

THE IDEA 'CAUGHT ON,'

and the planchette sold in thousands, even as it is doing at the present time, owing to the notoriety it has achieved through its adventures in the Law Courts.

The writer of this article has witnessed the machine engaged in its weird caligraphic efforts, and has deciphered the sentences so written. By what agency the writing is performed, and whether there is any justification for paying serious attention to the prognostications, are questions that all must decide individually.

The London Spiritualist Alliance advise all sceptics to try the planchette for themselves, and tenders some sound advice in order that jugglery and imposture may at once be exposed.

A well-known Spiritualist thus addressed the 'Dispatch' representative: 'I see you have a watch in your pocket. Now, it is impossible, you will admit, that I can know whether that watch is going, has stopped, is fast, or slow. Place your finger-tips on this planchette. I will now ask planchette to write us down the exact time the hands of your watch now indicate.'

This was done. For a moment there was no movement on planchette's part. Then on a sudden it seemed to jerk itself away from under the writer's fingers.

ALMOST WITH FEVERISH HASTE

it hurried its irregular, scrawly lines over the paper, and then as quickly stopped its movements.

There was no difficulty in making out the words, 'Seventeen minutes past six.'

A reference to the watch revealed the fact that planchette was absolutely correct. Neither the Spiritualist nor the writer had in any way referred to the watch before or during the test, and as the journalist was professedly sceptical, an additional safeguard was present to prevent trickery, if any had been contemplated.

Mr. Epes Sargent, in his 'Communications from Another World,' says that 'Planchette is the Despair of Science.' Dr. Ashburner, in his 'Spiritualism Chemically Explained,' says that the human body is a condensation of gases, which constantly exude from the skin in invisible vapour—otherwise electricity; that the fingers coming in contact with planchette transmit to it an 'odic force,' and thus set it in motion.

Some people have phosphorus in excess in the system, and the vapour 'thus exuded forms a positively living, thinking, acting body, capable of directing a pencil.'

Miss Field, in her book, 'Planchette's Diary,' admits that she is 'perplexed, but believe when I am manipulating planchette that I am under the influence of a wonderfully subtle magnetic fluid.'

One thing, however, is certain about planchette. It is at least three thousand years old, and there is nothing new about it, as so many think is the case.

MR. GAMBIER BOLTON, having resigned his connection with the Society of Spiritists, has been offered, and has accepted, the secretaryship of the Psychological Society (London), whose headquarters are at 67, George-street, Portman-square, W., and all communications should be addressed to him there, in future. A large and lofty studio has been secured by the society on the first floor at the above address, where the meetings of the society will be held. (See advertisement.)



OFFICE OF 'LIGHT,' 110, ST. MARTIN'S LANE,  
LONDON, W.C.  
SATURDAY, MARCH 28th, 1903.

## Light,

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### ALL DEAD!

We print to-day a pathetically amusing and highly instructive letter from Mr. McKay, the very helpful minister of Devonshire Square Baptist Church. We say 'helpful' deliberately. He sets up all the battered skittles of an effete 'orthodoxy' precisely in the position in which it is so easy to knock them all down: and that really helps. As a rule, they are kept out of sight, and one seldom has the opportunity of inspecting them; and once more flooring them.

But, seriously now; we beg our readers to carefully go through the whole of this instructive letter. Many will, perhaps for the first time, be brought face to face with the leading statements in it. Some, probably, will come to the conclusion that Mr. McKay is an eccentric, and that there must be very few who think and (shall we say?) reason as he does. But this is an error. Behind the enlightened men in front, with their rationality, their 'sweet reasonableness,' and their 'higher criticism,' there is a great array of somnambulists in the dusk, still mumbling and fumbling in their sleep. These are they who reveal to us our mission; these are they who incite us to spread the Light.

Mr. McKay's fundamental error is that he thinks it will suffice if he dips his bucket anywhere in the Bible. Whatever comes up will do. Ecclesiastes and John, the Psalms and The Revelation, Job and Isaiah, Solomon the profligate and Peter the apostle, are all the same to him. He cites, for instance, Ecclesiastes, an agnostic's book, to prove that man is as the beast, in returning to the dust, and staying there. It is dangerous ground to take: and, in truth, it is fatal: for if the dead, from the beginning until now, did not persist after death but met the fate of the 'beast,' the hope of their recovery now must be abandoned. They are 'dead and done for,' indeed.

Most of Mr. McKay's texts, however, sorely lack substance and pertinence. Let us take them all, one by one:—

Job xxx. 23. No one denies that we shall all be brought to death. The question is what will follow it. We all talk of 'death' just as we all talk of the sun setting. A quotation as to the setting of the sun would prove nothing as to the writer's knowledge of astronomy. This applies also to Rev. i. 18.

Acts ii. 29 and 34. The whole of this passage, from verse 22 to verse 36, turns upon the bodily resurrection of Christ. We confess frankly that we are not anxious

to defend Peter's version of that resurrection. He here strongly presents it as a physical resurrection, and contrasts it with the fate of David, whose intact tomb bore witness to the non-ascension of his body. His non-ascension into the heavens is contrasted with the actual ascension of Christ. If Peter intended to go farther, and to assert that all of David was in that tomb (which we do not admit), all we can say is that we are sorry for Peter: no, not exactly sorry for him: he knows better now.

Ecclesiastes iii. 20. This we dealt with in paragraph 3, above.

Job x. 21, if it suggests anything definite, suggests a real existence after death,—in a land of darkness and shadow, but still a land where men indeed grope, but live.

Job iii. 13, at the very worst, only gives us the miserable moan of an unhappy spirit; or perhaps, which is most probable, it is nothing more than a telling stroke by a dramatist of undoubted power. By the way, if Mr. McKay is so fully persuaded of the truth of everything in the book of Job, will he confess that he believes in the amazing Satan story included in Chapter i. 6-12?

John xi. 11 and 14. There is nothing here about the question as to an after-condition of the dead, one way or the other.

Ps. cxv. 17. We are willing to make Mr. McKay a present of this if he desires to have it. So with Ps. vi. 5, Ecclesiastes ix. 5, and Job xiv. 21.

The tremendously dangerous statement which follows the quotation of these passages, that reason endorses them, needs severe consideration. It can only mean this,—that reason justifies the belief that a man dies like a dog and becomes only dust (if that is true of the dog). Whose reason? The crude reason of the atheist, the materialist, the agnostic: not the higher reason of the spiritual Theist and the Christian. Is that what we ought to be coffin-nailed down to? Is that what the Christian ought never to have escaped from?

Mr. McKay reproaches us for 'seizing on that which God hath not revealed.' What does he mean by 'revealed'? Did God reveal the art of printing? The obscurantists of the earlier day held that He had not done it, and accused the discoverer of being in league with the devil. Did God reveal the telescope, the microscope, the telephone? Assuredly He did. All came in an orderly unfolding of insight and knowledge, as the result of longing to know and of experiment. What if God is working, in the same way, through clairvoyance and the like, to open to us the knowledge of still more subtle things? To confine His revelation to the Bible is to make an end of Him for us as 'The Living God,' and to shut Him up to Biblical paradox, contradiction and confusion.

In any case, Mr. McKay has done his dismal doctrine no good by citing Scripture texts, and confirming them by the testimony of what he calls 'reason,'—the testimony of the unspiritual man who sees that the dead seem dead, and who comes to the conclusion that 'things are what they seem.'

We will only add that, at the best, Mr. McKay is one-sided; and that, having a choice, he chose darkness rather than light. He has ferreted out a few melancholy texts which seem to say that all the dead are dust: but what of Christ's glorious affirmation; 'God is not the God of the dead but of the living, for all live unto Him'? What of the appearance of Moses and Elijah on the mount of transfiguration? If Moses and Elijah were alive, and could come and prove it, what of this dismal doctrine that all the sons of men are still dead dust? What of Christ's immense promise to the dying thief, 'To-day shalt thou be with me in Paradise'?



## MR. F. W. H. MYERS' INVESTIGATIONS.

## INTERVIEW WITH MR. AND MRS. THOMPSON.

Having had occasion recently (writes a representative of 'LIGHT') to call upon Mr. and Mrs. Thompson, I took the opportunity to refer to the recently-published work by the late Mr. Myers, entitled, 'Human Personality and its Survival of Bodily Death.' Addressing Mrs. Thompson, I said: 'It is well-known that Mr. Myers had many sittings with you during the two or three years before his decease, and much surprise has been expressed that there is no reference to them in Mr. Myers' new book. Will you kindly give me a few particulars about them? I should like to know how many sittings you had with him, and with what result.'

'My diaries show,' replied Mrs. Thompson, 'that during two years and eight months I gave 217 sittings to Mr. Myers and his friends. Occasionally, when he met persons interested in our subject, he sent them here, and I almost invariably gave them a sitting, but Mr. Myers himself was present at about two-thirds of the 217 sittings to which I refer.'

'That fact in itself,' I suggested, 'is pretty good evidence of his high estimate of your mediumship. Did he get any communications of a satisfactory nature regarding departed friends—I mean communications establishing identity?'

'Yes, absolutely! After I had given 200 sittings, Mr. Thompson asked Mr. Myers that very question.'

'And Mr. Myers assured me,' said Mr. Thompson, 'that he had been able to obtain through Mrs. Thompson absolutely satisfactory evidence establishing the personal identity of some of his friends who had been dead many years, about one of whom he said my wife could not possibly have heard. I asked him, "Do you think that it was possible for any other spirit to have answered your questions?" Mr. Myers replied: "No, it was not possible; the answers I received could only have been given by my friend." I then said, "May I use that assurance when speaking of you?" and he rejoined, "You may tell the whole world."'

Mrs. Thompson, who had been looking through a large pile of letters which she had received from time to time from Mr. Myers, said: 'I have here a letter, written on June 2nd, 1899, in which he said, "I had hardly time to tell you when we last met that the bright spirit became clearer in memories, and told me of two very good incidents—one of which no one but the spirit and I had ever known."'

'That is a good case, and must have been very helpful to Mr. Myers,' I said; 'but tell me, did he lead you to expect that any of his experiences with you would appear in his forthcoming book?'

Mr. Thompson responded: 'He most certainly did. Indeed, he assured me personally that he regarded the records of his sittings with Mrs. Thompson as of enormous importance. He said, "I have striven for about thirty years to get conclusive evidence of spirit identity, and have now proved to my own entire satisfaction the survival after bodily death."'

'What led Mr. Myers in the first instance to seek for sittings with Mrs. Thompson? Was it merely for the purpose of personal satisfaction?'

'When Mr. Myers first requested our co-operation,' replied Mr. Thompson, 'we declined, but when he wrote saying that he wished to sit with Mrs. Thompson "for the benefit of humanity"—not merely for personal gratification—I replied that since he put it upon such high ground we had no alternative but to yield, and he always led us to expect, in fact he frequently declared, that he intended to make considerable use of what he had obtained through Mrs. Thompson in his forthcoming book.'

'Yes,' added Mrs. Thompson, 'and in almost the last interview that he had with me he told me definitely that some of his records of our sittings would be used and would form the concluding chapter.'

'It has been suggested that Mr. Myers may have possibly changed his opinions regarding your mediumship shortly before he died; will you,' I asked, 'kindly tell me when you last saw and heard from him?'

'Well,' said Mrs. Thompson, 'Mr. Myers passed away on Thursday, January 17th, 1901, and my last interview with him occurred on Wednesday, December 5th, 1900, the day on which I left Cambridge, where I had been staying a few days at his home. This was only six weeks previous to his death. He was fully conscious that he had not long to remain here, and he inquired whether I should continue my mediumistic work after his decease. I replied that I thought of doing so, and asked him to tell me unreservedly whether he really believed that the spirits had communicated with him through me, and he answered, "Yes, I do believe they are spirits, and what is more, I believe in their identity; and you may tell this to whomsoever you will."'

'Here,' continued Mrs. Thompson, 'are a few extracts from his letters, of which I have over a hundred, referring to the sittings and his opinions regarding the manifestations.'

'Referring to "Nellie's" detection of a draper's assistant in the act of stealing (which Mr. Myers reported at length to the Society for Psychical Research on Monday, July 16th, 1900), he said: "The detection of theft is one of the very best clairvoyant, or spirit, phenomena which I have ever come across. I am so very glad that it happened in Sir Wm. Crookes's presence."'

'In another letter he wrote: "I have been telling some mourners about your phenomena and it has been to them a first ray of comfort; indeed, you are highly privileged, you could not have a more blessed gift!'

'Writing on August 7th, 1899, he said: "The Honourable — sends me full notes of his sittings. Some of the messages, he says, were quite beyond the scope of the biggest 'Peerage.'" This was an allusion to the suggestion which had been made by a sceptically inclined individual, that the matters of fact given in some of the messages might have been obtained from the Peerage lists.'

'And on November 14th, 1899, he wrote: "You will, I know, believe me when I tell you that the interruption to the sittings with you, which I so greatly value, is one of the most trying features of my exile. I hope indeed that all will go on as if I were here, and I shall have reports sent to me, but that will not console me for missing the actual converse with my departed friends."'

'That settles the question of his confidence in spirit communion,' I said; 'no better proof can be given of his firm conviction on that point.'

'Perhaps not,' was Mrs. Thompson's reply; 'but in looking through his letters I find proof after proof of his full belief in another life and the possibility of the receipt of messages from the unseen. Here, for instance, is a case in point. In December, 1899, I had a trance vision and held a conversation with the H— control. When I regained my normal condition I remembered what had occurred, and I wrote to Mr. Myers, who was then in San Remo, giving him all the details, and here is what he said in reply: "The remarks of the H— control about N— was one of the most valuable incidental allusions, obtained apart from me, and brought back by you from the spirit world. I shall indeed be grateful if you will tell me all that is said, and note whom you see in that world."'

'And that conviction remained unshaken to the end?' I asked.

'Undoubtedly! The following extracts from letters written during the following year (1900) will clearly prove that his interest and belief were not only undiminished, but, if anything, deepened and intensified as the shadow of his approaching dissolution was cast across his mind: In May, 1900, he wrote: "I do not think our guides would wish you to do more than usual, unless there were some great need—unless there were a foreign visitor in a hurry." And in July: "Both you and I, of course, are the agents of unseen powers, and only wish to carry out their plans." In October he said: "I am very glad that you have had some heavenly excursions. I hope some body thence may be able to meet me on the 30th (when he was to have a sitting)."

'On December 28th, 1900, he wrote from St. Raphael asking that records of any trance experiences I might have should be sent to him, and expressing his regret at his inability



to meet Mr. Thompson and myself abroad, as he would be going to Rome for a special treatment. I had a few lines from him on January 2nd, telling me of his arrival in Rome. This was the last letter that he was able to write to me and had been signed by him with much difficulty, but on January 10th (just a week before his release from the mortal form), Mrs. Myers wrote me a kind letter, in the course of which she said: "Your letters are a very great pleasure and comfort to my husband and really do him good. He eagerly looks for news from you and Mr. —. Mrs. — writes that she and a friend have had some remarkable things from Nellie."

'These extracts' continued Mrs. Thompson, 'prove conclusively that Mr. Myers did *not* change his mind regarding the nature or the value of the evidences of survival and identity that he had received through me. I could give you more if you wish, but perhaps you have enough?'

'Quite enough, I think, for all impartial minds; but, under the circumstances, the absence of all reference to your sittings from Mr. Myers' book is to me even more inexplicable. Can you, Mrs. Thompson, throw any light upon the subject?'

'I cannot. My own personal opinion, if that is worth anything, is that Dr. Hodgson was so dissatisfied with his six sittings with me that he deemed it best to omit all allusions to my mediumship, but perhaps I am wrong in that supposition. However, I recently wrote to Miss Johnson (co-editor of the book with Dr. Hodgson), and said: "The late Mr. Myers favoured me with the privilege of reading the introduction to his book and also records of certain cases he had obtained through me in trance; but, on glancing through the book, I find all reference to these excluded. I am quite sure this was not done with the consent of the author of the book, and on referring to the index I find the name 'Mrs. Thompson,' but no mention of me on the page given, and I think I am entitled to know upon what grounds and who is responsible for the cutting out."'

'Did you receive a satisfactory explanation?'

'As to that, you yourself may judge from Miss Johnson's reply, which I am at liberty, as you will see, to show to any one who inquires of me about the book.'

Mrs. Thompson thereupon placed Miss Johnson's letters in my hands for my perusal, and I think it is but fair to say that Miss Johnson admits quite frankly that Mr. Myers had intended to refer to his sittings with Mrs. Thompson, and that the references would naturally have occurred chiefly in the chapter on trance and possession. She says:—

'His theories (on these points) were, I believe, partly founded on what he had observed in your case. It was particularly unfortunate that he left this chapter unfinished, because it was a subject to which he attached great importance, and one on which it was especially difficult for any one else to represent his views adequately. Only the first part of it (down to p. 209) was written consecutively by him; for the rest there was only rough and fragmentary material to select from.'

After alluding to his intention to have some more appendices dealing with the Thompson sittings, and his decision, shortly before death, that as the evidence had not yet been published that course would not be suitable, and a mere selection would not give an adequate impression, Miss Johnson continues:—

'I think that if he had lived to finish the book he would have referred to the future publication of reports of the sittings, and that he would have made it clear how much he felt he owed to them. There were some brief references to you in various parts of the book—especially the first part of chapter ix.—but the view was taken that these also had better be omitted, and I had no choice but to yield. If I had been in sole charge of the book, these references would not have been omitted.'

'There is no doubt that Mr. Myers regarded the records of your séances as extremely valuable and thought he had obtained proof of survival from them. This seems to me to appear very clearly in his paper read before the Paris Congress and reprinted in "Proceedings," Part XLIV. The fact of this and the other reports having been published in the "Proceedings," under my editorship—and of course with the sanction of the Council—is, I think, evidence of the value that most of us attach to them.'

In a subsequent letter, giving permission for the corre-

spondence to be shown to 'anyone who inquires of you personally,' Miss Johnson adds:—

'There is no doubt that the omission of your name was not due to Mr. Myers having altered his views in any way. I am sure that everyone who knows about the circumstances would bear me out in this statement.'

'There is one other point,' I said, 'on which I should like some information, and believing that your wish is that all the facts should be made known, I venture to put the question: I notice in Dr. Hodgson's report on his sittings with you, in Part XLIV. of the "Proceedings," that on page 139, he says: "I suppose that during Mr. Myers' absence Mrs. Thompson looked into Mrs. Barker's opened parcel, and read the address or part of the address on at least one of the envelopes lying there, and thus obtained the name, 'Miss Dolly Gibson.'" Now, that is a very unpleasant suggestion, and I hope you will excuse me for putting the direct question: Did you or did you not look into Mrs. Barker's parcel?'

'I give you my word of honour,' said Mrs. Thompson, 'that I *did not*, and what is more, I did not even know that the parcel had been left in the room during the temporary absence of the sitters!'

After a few more pleasant words I left Mr. and Mrs. Thompson, fully impressed with their evident candour and sincerity, and I expressed the hope that Mr. Myers' records of his séances with Mrs. Thompson would yet be published.

Mrs. Thompson: 'I hope so, too; but I have my doubts.'

#### PREDICTION BY TWO CLAIRVOYANTS.

You have heretofore kindly inserted several of my communications regarding predictions which have been given to me by sensitives, and which have been fulfilled. The following details are especially interesting as a catastrophe was foreseen by two clairvoyants quite independently of each other.

On the evening of January 14th last, Mrs. William Paulet visited my house, and in the presence of my wife, two sons, and myself gave a special warning to my elder boy, who is at a well-known public school and, amongst his science studies, is devoting some time to practical chemistry. She said—and I beg to state that I quote from my notes taken at the time, 'I see that there is going to be an explosion in your chemistry room during the next month or two; so please be very careful. I do not see it clear enough, but there is someone injured.' Later the same evening Mrs. Paulet returned to the subject and said, 'That explosion is coming this term; do be careful.' On January 20th, Mr. Robert King visited us, and, not knowing anything of the prediction given by Mrs. Paulet, said to my elder boy: 'I see in your surroundings an explosion; there is a youth mixing something and it explodes. You must be careful.'

I visited my son at school on February 28th. He remarked that the predicted explosion had not taken place, but he assured me that in consequence of what had been told him he had taken special care in his experiments. I said that as we did not know the laws of premonition we were not to take all warnings as absolute predictions, and that in this case it was meant perhaps to make him exercise greater caution. The explosion, however, took place on Monday, the 9th inst. My boy writes: 'A chap this afternoon had a very bad explosion in the "labs" (laboratory). He was mixing up some things in a mortar which he ought never to have done, and would not if he had only thought what he was doing, as they were both explosives, viz., phosphorus and potassium chlorate. The mortar was blown to fragments, one of which broke a window, and it is feared he has lost the sight of one eye, as his face was hit by several pieces. The master is much upset as it is the first really serious accident there has been. It made a terrific noise.'

The fact of the premonition of this accident being given by two reliable clairvoyants quite independently enhances its value, and makes the possibility of supernormally acquiring knowledge of this impending event all the more mysterious.

A. WALLACE, M.D.

London, March 16th, 1903.



## THE MYSTERY OF THE PHONOGRAPH.

BY THE LATE MR. RICHARD HARTE.

Sir William Crookes has, I believe, lately admitted that he is puzzled by the phonograph. It seems strange at first sight that such a man should be 'puzzled' by an instrument apparently so scientifically simple. A little needle, fixed to a diaphragm in the apparatus that prepares the cylinders, makes a series of minute indentations in the wax coating of a revolving cylinder when any sound causes that diaphragm to vibrate; in the phonograph that process is reversed, and the needle-point, falling into the same series of indentations as the cylinder revolves, causes similar vibrations in the diaphragm of the instrument, which translate themselves again into sounds precisely like those which caused the indentations in the wax. It seems to be a simple instance of the transformation of energy in a certain way, and its re-transformation into its original form. That explanation satisfies the 'man in the street,' who sees no puzzle in it.

Now the puzzle, I fancy, consists in this: By the same series of little indentations in the wax of the cylinder a number of different sounds or noises are at the same time registered or reproduced. The only apparent motion of the needle-point when, actuated by the vibrations of the diaphragm of the recording instrument, it makes the little indentations, is a to-and-fro movement, which can differ in different indentations only in regard to the depth of the little hole that is made in the wax; and, according to the laws of sound, this series of vibrations should give only one single note or noise; but when you listen to a phonograph, it is not one sound you hear, but a number of sounds—the voice of a speaker, a band of music, the town clock striking, a dog barking, and so on—and you hear them all at one and the same moment. If you take the little needle-point with which the indentations were made, and try by hand to imitate those indentations on a cylinder, you will perhaps be able to make a succession of marks in the wax, between which and the original indentations even a microscope will show no difference; but put that cylinder into the phonograph, and all you get is a single uncertain and unmusical sound. How comes it to pass, on the other hand, that the series of apparently exactly similar indentations made by the same needle-point, when it is actuated by the vibrations of the diaphragm, gives you a number of different, distinct, continuous, and characteristic sounds *at the same time*, each of them perfect in itself?

The phenomenon must be either a physical or an 'occult' one. Science considers only the physical explanations of phenomena, and it would be extremely interesting to learn what hypothesis Sir William Crookes suggests to account for this plurality of sounds in the phonograph. In the meantime allow me to state (with all humility) an idea which, it has struck me, might perhaps point in the direction of a solution of the mystery. I venture to make the suggestion merely, in the parlance of the auction room, 'to start the bidding.'

My idea is that noises produce 'sound figures' upon the diaphragm, and that these sound figures are registered in the wax by the vibrating point, and then by an inverse process are transmitted to the diaphragm of the phonograph. It is well-known that the vibrations in a tightly stretched surface, such as the parchment of a tambourine, take a definite and elaborate form, very like shells, when a fiddle-bow is drawn along the edge; which forms, as Mrs. Hughes has shown, can be made visible and permanent by previously scattering some powder on the stretched surface. Two or more of these figures, differing in shape, can be made on the vibrating surface without their interfering with each other, except that where their lines cross they cause some confusion for our eyes.

Now, it is probable that the diaphragm of the instrument which records or registers the vibrations on the wax, does not merely vibrate backwards and forwards, but vibrates in a complicated way under the influence of sounds, thus producing 'sound figures' like those that appear on the parchment in Mrs. Hughes' experiments; and in that case each noise or sound must act like a different and additional fiddle-bow drawn across the edge of a tambourine, or other vibrating surface, and must produce its own separate and characteristic 'figure.' If this be

so, what is represented by each little indent in the wax is *a chord*. Each succeeding chord is composed of a combination of notes slightly different from those which composed the preceding chord; and, in a succession of these slightly different chords, each 'sound figure' follows its own changes, and develops itself independently, and therefore makes its own particular series of impressions on the diaphragm—one series representing a dog barking, another a human voice, another a band playing, &c. The question is, how these various 'figures' are registered and reproduced by means of one single series of little indentations. All the different 'figures' are synthesised into a chord in each little indent, and taken from that indent again by the needle-point of the phonograph, and analysed into separate figures on the diaphragm; and this can be done only by side motions of the needle, infinitely minute, rapid, and varied. Are these side motions mechanical or atomic? If mechanical, they ought to be imitable artificially; if atomic, they are etheric, and bring clairaudience within the boundary of exact science. In any case, the supposition of a number of 'sound figures' produced on the tympanum—which is a vibrating diaphragm—would account for the fact that a variety of different sounds arrive simultaneously in the brain without confusion. We unconsciously and naturally do all the time just what the musician does by an effort of attention and will when he singles out one instrument on an orchestra and listens to it alone.

But even were this explanation of the phonograph correct as far as it goes, it would not account for the carrying of a number of distinct sounds to the brain. The tympanum being a vibrating surface, like the diaphragm of a phonograph, its vibrations must register themselves in some kind of chord in passing through the internal ear, and be then separated and interpreted by the brain, as the vibrations of the diaphragm that prepares the cylinder are registered on the little indentations, and then separated and interpreted by the diaphragm of the phonograph. How are all the different sounds we hear conveyed simultaneously and without confusion from the tympanic membrane to the ossicles of the middle ear, from these to the membrane of the labyrinth, from that membrane to the liquid of the inner ear, from that liquid to the terminal organs of the auditory nerve, and from that nerve to the substance of the brain? These operations, it seems to me, cannot be explained by physiological or mechanical causes alone, and need a psychological explanation almost as badly as the transformation of brain vibrations into thoughts. And if hearing be an etheric phenomenon in these instances, why should not the syntheses of the 'sound figures' in the series of little indentations, and their analysis afterwards in the diaphragm of the phonograph, be an etheric phenomenon also, due to vibrations on the ether, like other sense phenomena—that of colour, for example?

I have heard that Sir William Crookes keeps an eye on 'Light,' and I should be proud if my unscientific audacity in suggesting this explanation of the phonograph in your columns were so fortunate as to 'draw' that very eminent and courteous man of science.

## ARE ANIMALS CLAIRVOYANT?

I have had somewhat the same experience with regard to animals as 'Bianca Unorna.' My dachshund has often surprised me by going up close to a chair in one of the rooms, and barking at it, or rather at the invisible occupant of it. As it was not a chair he ever chose to sit in, nor a wicker chair that creaked, we could find no other reason for his behaviour than that he saw, clairvoyantly, some one sitting in it who was a stranger and who he considered had no right there. I ride a good deal, and notice that some horses frequently shy or hesitate suddenly before some invisible object, usually at a quite unexpected place; not a gap in the hedge, a bit of paper, or a heap of stones; and the difference is marked, for with the latter their fright is often considerable, but with the former it seems to be more astonishment than anything else. I have never seen the object which is visible to the animals, though I have occasionally seen the shadow of something that was not caused by the natural light, and was evidently clearly seen by the horse.

If Balaam's ass could see the angel when its master could not, and that in an age when spiritual visitants were openly acknowledged, why should we be incredulous if the same thing happens now?

CARA.



## SPIRIT PHOTOGRAPHY?

Thanks are due to Mrs. Russell-Davies for her interesting letter on the above subject, which many friends and myself are most anxious to see cleared up. After reading the evidence offered in your columns one cannot doubt that some genuine spirit photographs exist, but with respect to those produced by Mr. Bournsell, we have compared many and found that the same forms, even to the drapery, are shown with different sitters quite unknown and miles apart from each other, each one believing them as their own particular friends or guides. This being the case it is evident that Mr. Bournsell, or the influences that help, have many stock negatives, either material or psychic, ready to be used when necessary. Realising this, I had no desire to try what the results might be; but just twelve months since, when a son of mine was going abroad, I paid Mr. Bournsell a visit with him, and in due time received my spirit photograph. There were many points similar to his father, and taking into consideration that his father had passed on over eighteen years before, and knowing that the psychic form must be built up by the will and thoughts of the operating force, I made due allowance and really thought I had got what the picture was presumed to represent. A few weeks since I was proudly showing it to a gentleman and he at once recognised the form to be the same as on a picture with his own brother. This gave me a shock, and, seeking further proofs, I called on an old and valued friend whose name I enclose (but not for publication), and he at once said, 'That spirit form is supposed to be my brother.' Then another gentleman who had experimented with the photographer I have named nearly fifty times (who also told me the sum of money he had paid), recognised the form as being the same as on many of his pictures.

Surely if Mr. Bournsell is a medium for psychic photography, he should feel enough interest to insist on his helpers on the other side producing always the friends of the sitters, or have the courage to say that he cannot.

Other workers and mediums are careful and realise their responsibility in their psychic work, so as to lift our cause beyond suspicion. Why not all?

E. GRADDON KENT.

I sincerely hope that the desire expressed by Mrs. Russell-Davies will be fulfilled, and that this subject will be fully discussed in 'LIGHT.'

It would be interesting to learn if it is generally agreed that 'we must never hope for a spirit photo with the aid of a flash light.' Surely many are claimed to have been taken by this means?

There seems to be no unanimity amongst experimenters as to the essentials for successful results; anyhow, after reading a great deal of the subject, I have been unable to learn of any generally accepted working basis. How interesting and helpful it would be if workers who had met with any success—if only partial—were to favour us in your columns with particulars of their working, such as, for instance, the lighting, day light or artificial; and if the latter, whether magnesium ribbon or flash light; also duration of exposure, and various other matters relative.

Waiting with great interest further discussion on this very important matter.

11, Leopold-street,  
Loughborough.

H. SIMMONS.

## A Disclaimer.

SIR,—It has been brought to my notice that Mr. Bournsell has at various times informed visitors to his studio that I have sat with him, and at the time of the exposure of the plates have 'seen spirits, whom I afterwards recognised in his photographs.'

I wish publicly to deny this. I have never to my knowledge even seen Mr. Bournsell. I have never spoken to him in my life. I have never sat for him or with him either in his studio or elsewhere. I have never under any circumstance or condition recognised any spirit exhibited to me, on any photograph he has ever taken and which has been placed before me.

Indeed, so doubtful have I always been of any I have seen taken under this gentleman's auspices, that I hailed with pleasure the valuable letter of Mr. Parkinson, which recently called attention to this important subject in 'LIGHT.'

BESSIE RUSSELL-DAVIES.

27, Buckingham-place, Brighton.

## SOLIDARITY AMONGST SPIRITUALISTS.

I am glad to see this question raised by your correspondent, Madame T. de Christmas, as it gives an opportunity for the expression of dissatisfaction respecting the demands made on mediums by many well-meaning but thoughtless persons.

Great praise is due to Madame de Christmas for her goodness of heart and desire to be of use to her poorer friends, and it is to be hoped that in the present case she may be successful.

Her disappointment at receiving no replies to her letters to mediums is not to be wondered at; but there is another side to the question which, perhaps, Madame de Christmas has not thought about. Mediums are not always wealthy people, and, like many others, their time is also of value. Stationery and postages, too, mount up considerably; but, as I have heard more than one medium complain, 'nobody ever seems to think of that.'

I am acquainted with one lady who is known to be mediumistic, who has never refused to help by correspondence when it lay in her power. I do not suppose she receives more letters than other mediums, but I do know that on an average from two to three hours daily are occupied by her in replying to them. Some of these letters I have seen, asking advice, help, or information; heart-broken letters, pathetic letters, pitiful letters for the most part, but also letters which, from their cool demands, were surprising.

I have seen a few of the most recent ones. One writer concludes his letter thus: 'I have made confession to you as to my priest confessor. Do not dare to refuse your help. My more than life depends on you.' Another writes: 'Tell me where I can find my daughter. She left home with a lover; I'm sure she is ill-used by him. I have paid a good deal to detectives to trace her, but failed; therefore, I come to you.' Still another writes: 'My husband died five years ago. Do, please, send me a message from him. I enclose a piece of his hat to enable you to call him.'

Scarcely a day passes but this lady receives two or more letters of inquiries of a somewhat similar character, as well as others from serious, thoughtful investigators, all of which she answers, if possible, in a kindly manner, taking into consideration the trouble and anxiety of the inquirers, and endeavouring to suppress her natural irritation at the uses to which they would put her powers.

Some of her letters of reply run to from four to eight pages, or sometimes twelve pages. A year's collection would form a respectable-sized volume. In addition to the time thus occupied comes the cost of stationery and postages, the latter mostly foreign, consequently higher than inland rates.

I have had an opportunity of seeing this lady's stationery and postage account for three years. Previous to that she says she did not keep a separate account for correspondence in this connection:—

1900.	Total amount for the year	£4 7s. 4d.
1901.	" "	£3 5s. 0½d.
1902.	" "	£4 0s. 1d.

And these three years have been comparatively idle ones in consequence of ill-health. Among all the numerous correspondents only one single person ever enclosed stamps for reply.

Madame de Christmas says she has had 'most polite answers from Ministers of State.' I must beg to remind the lady that it is the business of State officials to reply to letters concerning their office and such like matters. Their salaries, postages, &c., are paid by their Governments. Mediums, on the contrary, are not so provided for, and it is only just that those requiring their help should take this into consideration.

E. H.

P.S.—There is, I believe, a yearly list issued by the Chancery Court of 'Heirs and Next-of-Kin Wanted.' Madame



de Christmas's friends would do well to consult it. There is also a book lately advertised containing a list of all properties awaiting claimants. I do not remember the title, but any English bookseller would look after it for her.

At least, before making the serious charge of lack of solidarity against Spiritualists, Madame de Christmas should have ascertained that it was well-founded. A card of inquiry as to whether the letter in question had been received would have saved the perpetration of a gross injustice.

I happen to know that a reply was forwarded to Madame de Christmas, but misdirected 'Vally' instead of 'Valby,' and possibly she has received it by this time, as the postal authorities spare no pains in trying to find addressees.

Hastings.

FELIX RUDOLPH.

### LETTERS TO THE EDITOR.

*The Editor is not responsible for opinions expressed by correspondents and sometimes publishes what he does not agree with for the purpose of presenting views that may elicit discussion.*

#### Babylonian Bricks.

SIR,—'LIGHT' is as interesting as ever. I am perplexed over Mr. Morse's Babylonian Bricks. Are they from a collection, or have the spirits been excavating on their own account? If the latter, rubbings or other copies of the bricks should certainly be submitted to experts, for they may assist in deciding where the bricks came from; or secondly, they might reveal valuable texts unknown to Assyriologists.

Perhaps you could persuade Mr. Morse to take them round to the British Museum when he gets home. They might reveal the existence of some hitherto unknown Royal Library, or show the activity of some proto-Carnegie in providing provincial Assyria with reading matter of a hard and ponderous description.

Geneva.

J. B. S.

#### Mr. Cecil Husk.

SIR,—We were exceedingly pleased to read the letter in 'LIGHT' of the 14th inst., signed 'Gem,' the more so as we have experienced in our own home exactly the same manifestations of spirit power, when Mr. Husk favoured us with a private sitting. No one entered the room where the séance was held but my wife and self, previous to all sitting down round the table at the same time.

In addition to the above séance, we have sat in Mr. Husk's regular circles for the past three years, at least *forty times* a year (the only break being during the unfortunate illness of the medium). We think after some hundred and twenty sittings our judgment can be taken as to the absolute genuineness of the manifestations.

From the very first sitting some eight or ten of our risen friends have regularly materialised and spoken with us, giving us absolute proof of the continuity of life.

Let those who suggest 'test sittings' with Mr. Husk persevere in their attendance as we have done, and not form their opinions in an hour's sitting.

Further comment appears (to us) superfluous.

J. L.

G. H. L.

Camberwell.

#### Spiritualism in Montreal.

SIR,—In answer to the inquiry of Elizavetta Ivanovna, given in 'LIGHT,' of February 28th (which has just come to hand), I beg to say that there is nothing of any importance in the way of a society of Spiritualists existing in Montreal. A few people have clubbed together and established a small library and reading room, and there are several Spiritualists known to me who are very true and sincere and good-living people, but they keep quiet, because of the strong prejudices existing, as in many other places. This is a church-going city. Romanism is paramount, and Presbyterianism comes next in the order of precedence as a factor in society. You can understand how slow the growth of the larger truth must be when these two branches of the Church are in the ascendancy. Notwithstanding, there are a good many people here who are longing for something more advanced than the pulpits give them. If Madame Ivanovna comes to Montreal, please give her my address, and I shall be glad to make her acquaintance. Madame Montagne was here a few weeks ago, and intends to return and try to establish circles.

Montreal.

J. M.

March 10th.

#### 'A Cure for Ghosts.'

SIR,—I am not surprised at your dislike to my letter in the 'Daily News.' It is clear that the position which I hold is antagonistic to Spiritualism; but as it is 'both Scriptural and reasonable' it shall still be held. The Scriptures and reason unite in showing—

(1) That there is such a state as death: 'I know that Thou wilt bring me to death.' Job xxx. 23.

(2) That in death men are dead: 'Jesus says, 'I was dead.' Rev. i. 18.

(3) That dead men are in the grave: 'David is both dead and buried . . . not ascended into the heavens.' Acts ii. 29, 34.

(4) That 'all go unto one place: all are of the dust, and all turn to dust again.' Eccles. iii. 20.

(5) That that place is one 'of darkness and the shadow of death; a land of darkness as darkness itself.' Job x. 21.

(6) Of stillness: 'Now should I have lain still and been quiet, I should have slept . . . at rest.' Job iii. 13.

(7) Of repose most perfect: 'Our friend Lazarus sleepeth. . . Lazarus is dead.'—John xi. 11, 14.

(8) Of silence: 'The dead praise not the Lord, neither any that go down into silence.' Ps. cxv. 17.

(9) Of forgetfulness: 'For in death there is no remembrance (even) of Thee.' Ps. vi. 5.

(10) Of oblivion: 'The dead know not anything.' Eccles. ix. 5. 'His sons come to honour, and he knoweth it not; and they are brought low, but he perceiveth it not of them.' Job xiv. 21.

In all these things, as I say, Scripture and reason entirely agree. I have given you the Scriptures, and reason itself teaches that they state the truth.

'The hope set before us in the Gospel' is not that of continuing to live when we are dead; but of rising again out of death into life. Had the Christian Church kept faithful to this, instead of, at the time of 'The Fathers,' going after Greek philosophy, neither ghosts nor spirits (as belonging to dead persons) would have been believed in now. Nor would there have been so much of that of which your paper is so full, the feverish desire, by clairvoyance, psychometry, crystal-gazing, and other occult means, to seize on that which God hath not revealed. 'When they shall say unto you, Seek unto them that have familiar spirits, and unto wizards that peep and mutter: should not a people seek unto their God? for the living to the dead?' (Isa. viii. 19).

'Light!' 'Light!' 'We have a more sure word of prophecy!' 'To the law and to the testimony: if they speak not according to this word, it is because there is no light in them' (Isa. viii. 20).

G. P. McKAY.

#### Spiritual Ministry.

SIR,—Will you permit me to point out, *apropos* of Mr. Kenworthy's remarks on the above in a recent issue, that the trouble is not to discover machinery for the erection of a true spiritual ministry, which has been in working action for at least 1,800 years, but it consists rather in the heterogeneous and often discordant elements which compose every Spiritualist society! It would be vain to expect the disciples who have 'come out of' Dissent—and such form a very considerable bulk—to appreciate the beauty of the old Christian hierarchy, originally composed of tried and tested psychics, or to persuade such as have forsaken the grand old Catholic Church to accept the 'class leader' or the 'circuit.' So with every intermediate class; old prejudices and the teachings of youth will always be the stumbling-block to anything like harmony. Yet I fail to see why we, who claim to possess the truth, and alone of all *can prove it*, should be so sadly leaderless, or why the blind should, with us alone, be left to lead the blind. It will take several generations of Spiritualists, *born in the cull*, to arrive at any sort of agreement on the subject of a ministry. At present we are like ransomed prisoners, too much enamoured of our liberty to accept any form of leadership; in fact, the first and governing idea is essentially a democratic one—'Jack's as good as his master.' This is a very natural revulsion, but I fear its tendency is not good, and that there must be a large leaven of thinkers who would gladly recognise some elevating leadership. Who would not be glad to learn from Dr. Peebles!—to mention the first name which occurs to me. The trouble would seem to be that only the popular voice can decide as to fitness and worth. Well, let us then accept the *vox populi* as the *vox Dei*, and the thing is done. At present some of those who occupy Spiritualist rostra are none too desirable in many ways; and it is often a wonder to me why the persons responsible for the engagement of speakers do not stipulate for decent English, all other things being equal. I do not wish to say one word against the *matter*, which is *usually* good, often *miraculously* so, as when we happen to get an illiterate mill



girl whose 'controls' *can* speak grammatically, and even without noticeable provincial accent. But very often the manner leaves much to be desired. When an especially ill-advised speaker is present I have a disagreeable idea of pressmen or casual sceptics somewhere in the background, who will, in their amazement at the fatuity of the delivery, lose all sight of the grand and noble doctrines enunciated. No doubt this is responsible for many desertions as well as the instantaneous 'choking-off' of many who come to try and learn, but are compelled to give up in disgust.

Amongst such speakers as I refer to there seems to be a tendency to coin new catchwords, and to develop what threatens to become a Spiritualist cant-dialect. For instance, the use of the word 'homestead' is very common, yet how few of us are farmers! Those who use this word, which has probably come to us (in this connection) from the United States, appear to think it is a refined synonym for 'home circle,' as it is in this sense they use it. The English word 'evening' is rarely thought sonorous enough; it is always rendered 'eventide,' or, worse still, 'evening-tide.' God is referred to as the 'centre-piece!' and many more solecisms and errors are uttered which only call down ridicule upon us as a body. Any society which can print upon its programme, 'Tolerably educated mediums' may hope for many accessions.

I make no apology for having taken up so much of your valuable space, as I am sure this sore needs cauterising; but as no one seems disposed to perform the operation, I will stick the poker in the fire myself. I enclose my name and address, but not for publication.

'DER ZEITGEIST.'

### SOCIETY WORK.

MANOR PARK.—TEMPERANCE HALL, HIGH-STREET, N.—Speaker on Sunday next, at 7 p.m., Mr. Sloan.—P. G.

FINSBURY PARK.—19, STROUD GREEN-ROAD (FIRST FLOOR).—On Sunday last Mr. Metcalfe gave a very instructive address upon the various forms of mediumship, and promised to give us a lecture shortly upon the theory of reincarnation.—COR.

CATFORD.—24, MEDUSA-ROAD.—On Sunday evening last Mr. W. Millard delivered an excellent trance address on 'Higher Aspects—Duties Thereto,' followed by good clairvoyance by a lady visitor. Meeting every Sunday, at 7 p.m. Séance follows.—R.

SOUTHSEA.—ALEXANDRA HALL, BRADFORD-ROAD.—On Sunday morning last Mr. E. W. Oaten gave helpful replies to written questions from the audience and in the evening delivered a highly-instructive and edifying lecture on 'Psychical Manifestations,' with special references to the character of future developments.—E. R. O.

CAVENDISH ROOMS, 51, MORTIMER-STREET, W.—On Sunday last Mr. A. V. Peters gave convincing proofs of spirit return. Twenty-one spirit friends were described clairvoyantly, eighteen of whom were easily recognised. On Sunday next, at 7 p.m., Mr. E. S. G. Mayo, of Cardiff, will deliver an address on 'Death's Death.' Doors open at 6.30 p.m.—S. J. WATTS.

SHEPHERD'S BUSH.—ATHENÆUM HALL, GODOLPHIN-ROAD.—Our Thursday night meeting was well attended, and Miss Chapin gave successful clairvoyance. On Sunday Miss Porter gave an interesting address to a large and attentive audience, followed by excellent clairvoyance by Mrs. Roberts, of Leicester. On Sunday next, at 7 p.m., Miss MacCreadie.

BRIXTON.—MAYALL-ROAD, S.W.—We of the Spiritual Brotherhood Church desire to publicly thank Mrs. Burchell for the great interest she has taken in our society. We feel assured that good work was done at her meetings, which were well attended, especially on Sunday evening, the 15th inst., at Raleigh College Hall, Brixton.—Signed A. REX; J. PAYNE; E. MACDONALD.

TOTTENHAM.—193, HIGH-ROAD.—On Sunday last Mr. G. Cole spoke on 'Blessed are the pure in heart' in a lofty and poetic manner, and showed that the purity referred to by Jesus was attainable and desirable both for this and future existences. Much to our regret, Mr. Cole announced his forthcoming withdrawal from the leadership of our church to accept an invitation from the Portsmouth Society. On Sunday next, Mr. V. J. J. Lewis on 'Some Theories of Life.'—W. F. L.

UNION OF LONDON SPIRITUALISTS.—On Sunday, April 5th, the Union's usual monthly conference will take place at the Co-operative Hall, Braemar-road, Plaistow, E. At 3 p.m., Mr. John Adams, vice-president, will open the discussion. At 5 p.m. tea will be provided. At 7 p.m. the addresses will be given by Messrs. G. Tayler Gwinn, Henry Brooks, Alfred Clegg, and others.—HENRY BROOKS, Gen. Secretary. N.B.: The annual general meeting of above Union will be held on Wednesday, April 8th, at 8 p.m., at 27, Cheapside, E.C.—H. B.

CHISWICK SPIRITUALIST SOCIETY.—On Monday evening, the 16th inst., the special séance was well attended, and Mrs. Burchell (of Bradford) gave some illustrations in clairvoyance, &c. On Thursday evening next, Mr. E. S. G. Mayo (of Cardiff), trance address. (For particulars of Town Hall meetings during April see advertisement on front page.)—A. P.

PLYMOUTH.—13, MORLEY-STREET.—On the 18th Mrs. Trueman, and on the 19th Mr. Prince and Mrs. Freeman rendered efficient services. On Sunday last, Mr. Prince's address on 'Spiritualism as a Religion and a Science,' gave much pleasure to his audience, and Mrs. Trueman was successful with her clairvoyance.—E. T.

FULHAM.—COLVEY HALL, 25, FERNHURST-ROAD.—On Sunday last Mrs. Roberts, of Manor Park, gave a beautiful address on 'The Soul's Awakening.' Mr. Roberts followed with clairvoyance. On Sunday next, at 7 p.m., Madame Katherine St. Clair will answer written questions. On Wednesday, April 1st, at 8 p.m., Mr. Mayo, of Cardiff, will speak on 'The Mystic Land of Silence.'—W. T.

HACKNEY.—MANOR ROOMS, KENMURE-ROAD.—On Sunday last Mr. Robert King gave an instructive and highly interesting address on 'The Rationale of Mediumship,' to a crowded and appreciative audience. Many friends were unable to gain admission; a fact that testifies to the popularity of Mr. King's educational addresses. On April 19th, Mr. King will speak on 'The Rationale of the Circle.' Speaker on Sunday next, at 7 p.m., Mr. H. A. Gatter, on 'The Wonders of Spiritualism.'

CARDIFF.—ANDREW'S HALL, ST. MARY-STREET.—All who attended the services on Sunday last in anticipation of a treat from Mrs. M. H. Wallis, of London, were well rewarded. The audience in the evening was a record one, and the address on 'Heaven and Hell in the Light of Spiritualism' could not fail to impress all who heard it with the rationality of the spiritualistic ideas. The addresses were followed by very successful clairvoyance.—C. J. C.

GLASGOW.—ASSEMBLY ROOMS, 136, BATH-STREET.—After an absence of several years, Mrs. E. Gregg, of Leeds, addressed large audiences here on Sunday last, and the simple, beautiful description of the control's experiences, conditions, and duties in spirit life was much appreciated. The evening subject, 'Human Redemption,' was clearly expounded. Rapid, interesting clairvoyant descriptions were given, and well recognised.—Y.

BATTERSEA PARK-ROAD, HENLEY-STREET.—On Sunday last Mr. E. W. Wallis, jun., delivered a splendid trance address on 'The Value of Spiritualism.' Mr. Adams also made a few remarks on the signs of the times. Miss Morris presided. On Sunday next, at 3 p.m., Lyceum; at 7 p.m., Mrs. Graddon Kent. On Tuesday, at 7 p.m., Band of Hope. On Thursday, at 8.30 p.m., spiritual discussion. On Saturday, at 8.30 p.m., social evening.—E. BIXBY.

PECKHAM.—CHEPSTOW HALL, 139, PECKHAM-ROAD.—On Wednesday, the 18th, and on Sunday last, the South London Spiritualist Mission had overcrowded audiences to greet Mrs. Burchell, of Bradford, who gave a large number of accurate and striking clairvoyant descriptions on both occasions, which left no doubt as to her psychic powers. On Sunday next, public séances at 11.15 a.m. and 8 p.m.; service at 7 p.m., when Mrs. Checketts will deliver an address. All seats free, and books provided.—VERAX.

STOKE NEWINGTON.—BLANCHE HALL, 99, WIESBADEN-ROAD.—On Sunday last, Mr. W. R. Brailey gave a telling address to a crowded audience—many persons standing—and dealt with 'Man,' 'The Conquest over Death,' and 'The Work of Returning Spirits.' Mr. Brailey was at his best, and he also gave many clairvoyant descriptions. Mr. Belstead presided and gave a reading. Miss M. Hoyle (Lyceum scholar) played for the hymns, and gave a pianoforte solo in a creditable manner. On Sunday next, Mr. G. Cole. On Sunday week, Miss MacCreadie will visit us again after a long absence and will give clairvoyance, and name an infant. On Good Friday, at 5 p.m., tea and 'social'; tickets 1s. each, of A. J. Cash, Cor. Sec., 51, Bouverie-road, Stoke Newington.

WOLVERHAMPTON.—CLEVELAND-STREET.—On Sunday last the control of our old friend, Mr. Woollison, gave a splendid address and replies to questions. His clairvoyance was also good. The after-circle was well attended. On Thursday, the 19th inst., an enjoyable tea and concert were held. The rendering of a tableau by the children of 'Beauty and the Beast,' was a grand success, and our organist, Mr. Budge, was deservedly complimented. Many friends gave kindly help. We shall have a grand bazaar shortly and shall be thankful for articles or sums of money from sympathetic friends, towards covering a debt caused by altering and decorating our new church, which should be sent to JOHN DAY, Hon. Sec., 156, Penn-road, Wolverhampton.